Evangelical Christendom

"Known Corrupted yielded in Christ."

Jan.-Feb., 1940

WHAT ENGLAND NEEDS TO-DAY

By HENRY MARTYN GOOCH.

Lunch-hour Address given in the Church of St. Lawrence Jewry, Guildhall, E.C., on Wednesday, January 17th, 1940.

Those who speak to their fellowmen on an occasion such as this incur an immense responsibility, lest by any word of theirs they should lower the tone of the devoted spirit in which we have all been kneeling around our Lord Jesus Christ. So I ask that I may be allowed to emphasise only some of the things which must be uppermost in our minds as the question is raised: "What Does England Need To-Day?" I did not choose this title and subject; it was suggested to me. It seemed, however, to present an opportunity to say something which might possibly lead to practical issues in our national life, and in our own lives as we serve and do duty for our Lord. There is always a danger in a Service such as this that we should come and then go forth and consider the matter done with, forgetting that we cannot come into the presence of God in prayer without incurring the responsibility of commission to go out and help Him to do what we have been asking Him to do, remembering always that the tasks He undertakes on behalf of nations and men, according to His Divine plan, are carried out by human agents.

We bear witness in our gathering this morning to some of the things which interpret the need of England at this time. First—Spiritual Forces. Those of us who served during the War of 1914-18 will recall the demand which that war, as it developed and continued for four years, made upon *spiritual forces*. The material arm proved inadequate by itself, nor was it even sufficient for Christians of all denominations to gather together at the Queen's Hall in London and elsewhere to offer prayers and intercessions for peace, the struggle increasingly demanded a *national appeal for the help and direction of God*. Our own inability to cope with the problems had been proved over and over again, especially when those problems themselves were, obviously, at the heart of them, *spiritual* problems. And the failure at the time to grapple with them was due to lack of faith, and unwillingness on the part of our Government to make that public avowal of spiritual need and of trust in God which is the condition of receiving His help—"In all thy ways acknowledge Him and He shall direct thy paths." You may remember, some of you, seeing the walls of our public buildings in this great City, even the Mansion House, bear witness on large posters to warnings by some of our Admirals and Generals, men whose politics merged into their religion, and *publicly* bore the stamp of their faith. Thus, Admiral Sir David Beatty said: "England still remains to be taken out of the stupor of self-satisfaction and complacency into which her great and flourishing condition has steeped her and until she can be stirred out of this condition and until religious revival takes place at home, just so long will the War continue. When she can look out on the future with humbler eyes and a prayer on her lips then we can begin to count the days towards the end." And we recall the warning of a great Soldier, General Sir William Robertson, who said: "I fear that even yet too many of us are putting an undue amount of trust in 'chariots and horses.' We may confidently rely upon our soldiers and sailors fighting bravely, and count upon having abundant ammunition, but we must not stop at that. . . . A serious determination on the part of the Nation to seek and deserve Divine help would, we may

hope, enable us to take a true perspective of the War, and it would undoubtedly furnish valuable help to our gallant sailors and soldiers at the front, as well as lighten the heavy burden of responsibility now carried by the various authorities at home and abroad."

From overseas came another warning voice. "What must England do to save her soul?" asked Mr. Hughes, the Premier of Australia at the time. And he answered his own question in equally theological language—"*What she needs is to be born again.*" And this is just the point where politicians fail, where armed forces cannot help us, and the man of faith comes by his own—for "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

What was fact in 1914-18 is true of England to-day. We here bear witness to ourselves, for the days are terrible—there are more tears falling upon the earth's surface day by day in these times than have ever fallen upon it since God first set it in motion. We here, I affirm, record our solemn conviction that the task in which England and the British Empire is engaged is a righteous task, and that we dare not have turned back from it when it confronted us in all its grim and terrible responsibility, and that we dare not stay our hand or our effort until a great menace has been removed from the world.

But must we not also bear witness to a deep discontent with the way in which the spiritual forces of our country are doing their work, even, it may be, a deep discontent with ourselves, that will, it is to be hoped, not evaporate as we go out of this Church in a few emotional sighs or total indifference to our responsibility, but will lead us out of this place to rededicate our lives to God for the purpose for which He made and redeemed us, namely to help forward the Kingdom of God, helping to lift our nation up to the plane where spiritual forces will come first, and moral and spiritual rebirth become the strength and security of both nation and Empire.

Therefore I think we bear witness here to *the need for Prayer*, national prayer, united prayer, continuous prayer, for it is only as individuals, and *as a nation*, we ask that we can receive. Some ask, "How long will the War last?" and some of us are convinced that there will not be peace *until there is some more practical recognition of national as well as personal dependence upon God*. The nation will not have, nor ought to wish for, a peace for which it is not prepared. It is no matter of qualifying spiritually to win the war, being good in order that God may help us. It is rather a matter of seeking by resort *to prayer*, and to national prayer, for that Divine help, the work of the Holy Spirit; to see ourselves and our national sins and shortcomings as God sees them, and by repentence to qualify for that spiritual strength which shall make the nation worthy of victory? Victory without national rebirth and spiritual revival might only be a danger. What an appalling thing it would be, something to give us pause, everyone of us, to think of England coming out of this war neither chastened nor ennobled. Ought we not rather *to pray* against such an issue?

And so, I sum up by emphasising the need of England to-day, as in 1914-18, for more direct and united national appeal to God for His help and direction in the great task to which we have set ourselves.

But, someone will say, "Have we not *had* a day of national prayer; did not the Archbishop of Canterbury on the authority of the King and the Privy Council call us all to prayer on Sunday, October 1st?" It is true that Sunday, October 1st, was so set apart, but I must remind you that in his first reference to this appointment the Primate was careful to emphasise that the appointment was primarily directed to the Church of England, the hope being added that the Free Churches would respond, which they most graciously did, Scotland also sharing the appointment. But is this sufficient? Is this by itself the national appeal to Divine intervention and help which might be and is desired and expected in view of the magnitude and responsibilities of the present war? General Sir Ernest Swinton has reminded us more than once over the wireless that "we are fighting for our lives." But we are fighting for much more than that. We are contending "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high (that is heavenly)

places." "Wherefore," the Apostle wrote, "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand . . . *praying always with all prayer and supplication in the Spirit.*"

I quote a beloved Bishop of the Church of England, long since passed over to heavenly reward for his faithful witness, the late Bishop Burroughs, of Ripon. Speaking during the War of 1914-18 at the Queen's Hall Intercession Meetings, he said: "What England needs is not reorganisation but resurrection, not reforms but rebirth, not new measures, but a new type of man—the heroic Christian. What we need is the earthquake 'power of His Resurrection' to roll away the stones and release them. How is it to come?" And he answered the question thus: "What a responsibility this lays upon us and the whole Christian community of this country—The heart of the nation is secretly aware of its spiritual need. A statesman who has been acclaimed by all as really voicing the thoughts of the Empire has gone so far as to express that need in the words of Christ—'What England needs is to be born again.' . . . The world still awaits a real lead from the Church, a sign that the Church does mean what it talks about. It has come to this, that if Christ cannot save England, no one else will, and that at present, Christ is unable to save England because of the appalling shortage of real Christians in every walk of life." He being dead yet speaketh. Are there enough convinced and united Christians in this country to-day to cause our Prime Minister and Government to see more clearly and directly that God is also a Great Power, Who must be given first place in the counsels of War, and that an Appeal on nation and empire-wide lines to His strength and wisdom should be considered first of all? If we believe that this is England's need to-day we shall each do our part to bring it about.

Headquarters Notes

We rely upon the understanding sympathy of all our readers when we place first in these Notes the subject of finance. The World's Evangelical Alliance is an entirely voluntary organisation, and its maintenance must always depend upon faith in God and the fellowship of His people everywhere. That fellowship is not wanting, in fact it is growing, but we feel that it is only from lack of understanding of the increasing need of new income that we are at the time of writing considerably behind receipts at the corresponding period of last year. Various reasons might be given for this, but one outstanding reason is the fact that many have not so far renewed their subscriptions or donations, and this, in view of the close of the financial year of the Alliance on March 31st, we beg of them to do without delay. A form of contribution is enclosed with this issue of EVANGELICAL CHRISTENDOM. It will be encouraging at this time of added responsibility in the work of the Alliance if the response to this appeal is immediate and unanimous.

There is a second way in which our readers can give valuable help to the work of the Alliance, and which appeals to all subscribers or donors, present or future, of £1 or upwards, and who are paying income tax at the standard rate of 7/6 in the £. If these subscribers or donors will enter into a covenant to do so for the next seven years their individual subscriptions or donations will be increased so that every pound will become £1 12s. (and so *pro rata*). This will mean very great help to the funds of the Alliance, and we ask all those willing to enter into this covenant to write for the special Form now available. Please make this appeal of the Council a matter of prayer, and action. Our faith is in God, but He works through His stewards.

Universal Week of Prayer.—It has proved a remarkable Week of Prayer, at home and overseas. Heralded by the Civic Service of Thanksgiving and Prayer at the Church of St. Mary Woolnoth on New Year's Day, when the Lord Mayor and Sheriffs of the City of London attended, the Week of Prayer has been observed on a scale hitherto unreached. In many provincial cities and towns the Week was introduced or associated with civic gatherings (following the programme in use in London), and a manifestation of Christian unity has accompanied the Week, impressive and real. The Central London meetings were well attended, and throughout maintained spiritual intensity

and power felt by all present. Reports are commencing to come in from all parts of the country, and these we hope to refer to in a later issue of EVANGELICAL CHRISTENDOM. The broadcast talk by Dr. J. W. Ewing on Sunday, January 7th, aroused great interest and response. Many hundreds of letters of enquiry for programmes were received at the Alliance House, and we understand Dr. Ewing himself received a large number of appreciations from widely separated parts of the country.

Finland's Appeal to the Christian Churches.—On another page (see Continental Notes) we give in full the Appeal of the Archbishop of Finland to the Christian Churches of the world. As soon as this Appeal was received at the Alliance House a telegraphic reply was sent. A considered reply is now being prepared by the Council of the Alliance, and we shall hope to be able to include it in full in our next issue.

Religious Liberty in Spain.—The Evangelical and Protestant Churches of Spain are under severe trial at this time and need our prayers. A petition presented to General Franco by the Spanish Evangelical Alliance has not so far been replied to. The Churches of Barcelona remain closed, and our latest news is that no reply has so far come to hand to a petition presented to the Governor. Perhaps the most serious feature of the situation is the economic warfare directed against Protestants. Few of these can find work, and some, even those who have served long years in honourable posts have been dismissed without any reason being given. And all this in spite of the definite promise given by General Franco that liberty of conscience for all alike would be maintained in National Spain. The following letter appeared in *The Times* of January 23rd:—

The Churches in Spain

"Sir,—Lord Phillimore has depicted the economic recovery in Spain in terms which every friend of Spain will be glad to read. His lordship, however, makes no reference to social and spiritual life, especially to religion and the question of religious liberty, the right of every Spaniard to liberty of conscience and worship. On November 18th, 1937, you published a letter from Lord Phillimore stating on the authority of General Franco (in a letter received by Lord Phillimore from the Duke of Alba) 'that complete toleration now exists in National Spain for all Christian communions, and that complete toleration will continue to be the policy and practice of the National Spanish Government after the war.' This undertaking is far from fulfilment, and the situation continues most serious. In 147 centres of evangelical work recently made the subject of inquiry religious liberty of any kind was withheld in 109 centres, the work being entirely closed down; while of the remaining 38 centres 33 were under some measure of toleration, and five were doubtful. A distressing feature of the situation is that the fine evangelical schools have in every case been closed down, notwithstanding their fine record before the Spanish war in helping education in Spain. Even where a church may have been allowed to open the school has been closed down. The Protestants of Spain always have been, and are to-day, a loyal asset to successive Governments, and their patriotism is beyond question.—Yours faithfully,

H. M. GOOCH, General Secretary,
World's Evangelical Alliance,
19, Russell Square, W.C.1."

Polish Protestant Relief Fund.—Our readers will wish to know what is being done to ensure the practical application of their gifts to those for whom they are intended. At the time of writing £1,314 has been received. We hope to include in our next issue a second list of donors. In the meantime efforts have been directed to obtaining information of the whereabouts of heads and representatives of the Protestant Churches and organisations in Poland, with some success. Contacts have been made in Roumania, Hungary and Lithuania, as it is evident that for some time it may not be possible to transmit money to Poland. Our readers can be assured that every possible activity is being employed to overcome all difficulties and to carry out the high intent of the Relief Fund. Articles of clothing kindly sent to the Alliance House by various friends are being forwarded through the depot opened by Nina, Countess Granville, at 33, Belgrave Square, London, W., and it will save time if intending donors of clothing will send their parcels direct, with a covering letter mentioning that they are forwarded by request of the World's Evangelical Alliance and in association with the Polish Protestant Relief Fund.

The Universal Week of Prayer—A Potent Spiritual Force

Special Report of the Central London Meetings, by E. Bestley

THE Central Hall, Westminster, was to those who gathered there day by day for the Universal Week of Prayer the entrance into "the secret place of the Most High," where God's people could dare to face things as they are, with all their problems and perplexities, and lay them at the feet of God that He might solve them. Never was a quiet communing with Him more needful than at the present time, for He Who knows the needs of men knows that these seasons alone with Him are necessary, and afford best possible preparation for future mercies and effective service in the world. The silent, invisible forces of intercession may seem to the unbelieving heart to be unreal and ineffective, but to those who have eyes to see, prayer is the potential power for international peace and goodwill amongst men.

The Week of Prayer, which commenced with such an encouraging attendance on Monday, was continued day by day throughout the week at noon, and at each session those who gathered felt the unifying presence and influence of the Spirit of God. The prayers offered were one with the prayers of men and women of other nations throughout the world. How inspiring was this remembrance of the chain of prayer round the world which made God's people one! The representative nature of the platform, too, was a striking testimony to the spirit of unity, and the strength of Christian fellowship. Members of the various sections of the Church, both clerical and lay, led the periods of intercession, or gave brief addresses. To no one could the gatherings have been more heartening than to Mr. Martyn Gooch, the General Secretary of the Alliance, who for the past thirty-five years has had the privilege and joy of organizing the Week of Prayer, never during this long period of years having been absent from any of the London meetings. As no one else could do, Mr. Gooch has been able to realize the remarkable growth of the extent and influence of the Week of Prayer, and to see even in these troubled days the wonder-working power of God.

THE GIFT OF THE GOSPEL

Just as prayer offered in the Name was widespread, so widespread were the fields covered by the various topics for daily prayer. On Monday we were called to think upon "Our Inheritance" and to offer "Thanksgiving and Confession," remembering our inheritance in Christ, the gift of the Gospel, and those who in the past had borne their witness to its power, and sacrificed their lives in order that we might in freedom worship and serve God. Surely this was an hour of holy tryst that would yet prove to be momentous in the history of the Church at home and abroad. The Rev. W. E. S. Holland, who presided, said that there were two exhilarating and God-honouring things about the meeting. First, they were met on a common ground of allegiance to Christ; *He* bound them all in one, though belonging to many branches of the Christian Church. And it was in that assurance that they dared to confront a needy and disillusioned world, and summon it to Christ as its one and only hope. Secondly, they were met to pray, thus linking their weakness to God's strength. For only He could work the miracle for which the world waited. The Rev. W. H. Aldis (whose address is reported on another page) said it was his privilege to take part in the Week of Prayer last year in Shanghai, and he was more impressed than he had ever been before with the platform which the World's Evangelical Alliance provided for God's people, where they could all unite as one in Christ at the throne of grace, and present to God their petitions and thanksgivings. He ventured to assert that the Week of Prayer had never been held in a darker hour than at the present time, and he was sure it was the prayer of them all that it might mean more for the world

and for the Church than ever it had meant in the past.

The Fellowship of the Church

On Tuesday, with the remembrance of Christ's promise that in the agreement of prayer His blessing is assured uppermost in all hearts, prayer was offered specially on behalf of the "Universal Church; one, though divided"; that its spiritual unity might be manifested, a unity overleaping all natural divisions of men. How the Church needed to be delivered from unbelief, and lack of power and zeal, in these days when God was waiting to accomplish in the Church His own purpose, to make it a glorious army with banners going forth with the message of the Gospel! As in the case of Mr. Aldis, so the Rev. W. J. Noble (Chairman) had had the privilege of sharing this supreme joy of Christian fellowship during the Week of Prayer with men and women of different races, a fellowship that transcended all national barriers and distinctions. He believed that God would yet bring the nations to Himself in and through His Church. The Rev. Canon F. Bate (whose address is reported on another page) said how conscious they were of their unhappy divisions; the Church had failed to provide the world with that unifying force which would bring men into brotherhood. Their prayer, surely, would be that out of the present evil the Churches might be gathered into one.

Christian Citizenship

The needs of the world, of the nations and their rulers, were presented at the Throne of Grace on Wednesday. It was fully realized by those who took part in intercession that the world had gone wrong because it had wandered from the precepts of God, had forgotten His Word, and His way of life; because men had marked out their own ways, and been led by their own selfish purposes. There was deep desire expressed in the petitions offered that God would reveal to His people, and to the whole world, a new relationship among men which would result in a just and enduring peace; and to this end guidance was asked for those who had to exercise authority in the nations, and that wisdom might be given to them to seek the fulfilment of God's will, that evil might be overcome, iniquity rebuked, and the works of the prince of this world destroyed.

As Dr. J. W. Ewing reminded us from the chair, there was no topic that was more timely. Since his broadcast address on the previous Sunday, he had been cheered by many letters that he had received, full of gracious response to the appeal he then made; the reading of those letters had brought home to his own heart the victory of the Gospel. They were taken out of the sense of material troubles into the sense of fellowship with God's people all the world over. The Rev. Russell Howden dealt in his address with the privileges of Christian citizenship. He said there were some Christians who seemed to think it wrong to pray for their leaders and rulers in Church and State, but he maintained that just because a man was a Christian he ought to be a better man in all those particular relationships. There were many people to-day who were engaged in national service of one form and another, and those who were Christians ought to be better servants just because they were followers of the Lord Jesus Christ. But supremely, and above all, for those who were Christians there was the opportunity of prayer; and they could not do a work that was more in accordance with the will of God than just that very thing. God was counting upon them to stand in the gap as His ministers and intercessors, so helping in the fulfilment of His purpose, and the establishment of His Kingdom upon earth.

A World-Wide Church

On Thursday, as our minds travelled over the world, we offered our fervent prayers for Missions, remembering those built up into the Body of our living Saviour Who were turning to Him in humble supplication. Our thoughts centred around "the Ascended Christ and the Increasing Church," and prayer was made that God would bless His missionary servants, and crown His work committed to them with success. In these days of stress and confusion God has indeed shown His people the reality of their fellowship in Christ, and of the resources that are to be found in Him. As Mr. Gurney Barclay said: "The Madras Conference gave us a wonderful vision of this world-wide Church." It was an increasing Church because Christ, exalted in all His

glory and majesty and power, was the Head of it. In order that they might be led out into believing prayer, Mr. Gurney Barclay cited instances showing that in China, even in these years of war, the Church in that land was growing in power and in influence. Dr. W. Paton, presiding, said they had come recently to realise the preciousness of what had been said concerning the bonds which united Christian people. He himself had lately attended a meeting in Holland, where leaders of the various European Churches were present, and there he had met people who were in close touch with the members of the German Church, and their missionary work, and he could say with absolute certainty, that while they held to their own view about their country's policy, they were wholly united with them, not only in praying that the Word of God might go forth, but they were united with them in fellowship, that fellowship which was founded upon the living purpose of God made known to them in Christ. "We can pray together," added Dr. Paton, "for the Church in all the world, for the going forth of the missionaries, for the proclamation of the Gospel, with a certain note of confidence and triumph, because it has been possible for the unity of the Christian Church to be preserved even in face of the terrible fact of war."

Christ in the Home

Meeting again on Friday in the clear serene atmosphere of the Divine presence, we concentrated confession and petition and praise upon "Home Life and Education," linking with it the triumph of the Cross. By His presence in a home Christ sanctified all home life, and His influence through the centuries has resulted in the creation and maintenance of homes where He is loved and honoured. We prayed audibly and in silence that the influences which moulded the coming generation in the homes and schools of our land might be influences which flowed from God. It was suggested by Dr. J. R. Temple, who occupied the chair, that they should specially remember the many anxious homes where there had been separations, that strength and comfort might be given to sorrowing hearts. Many mothers to-day were fearful, not so much because of the physical safety of their boys, but by reason of the temptations that they were up against. The triumph of the Cross declared that there was a limit to sin, and in that confidence they prayed that their boys might be kept. The Rev. R. R. Williams (C.M.S.) described the Christian home as the ideal instrument through which the first sense of God's presence was mediated; and he reminded us how vital is the contribution of the Christian home to the development of Christian character. He made a special appeal to Christian people to open their homes to those refugees who were being cast upon the mercy of a none too hospitable world, that not only human friendship, but also the love and care of God might pass into their hearts.

"To the Jew First"

On Saturday, the closing day, the seasons of prayer and intercession, when we remembered the Jewish people and their needs, were crowned with the realised presence and unction of the Holy Spirit. Through all the centuries God's hand has been stretched forth unto them, and they still stand as a witness to His Word.

The Rev. J. Chalmers Lyon, who presided over the proceedings, spoke of the necessity of keeping the Home Missions going, some of the most important of which were the Missions to Jews. For it was only as Israel became co-operators in spreading the good news, that the conquest of the world would be brought about. The Rev. H. Earnshaw Smith declared that faith was the great emancipating power in the world; it helped them to see the great eternal purpose of God being worked out through human wickedness. As they realized that God was on the throne, nothing could quench their optimism. In these days of uncertainty and fear let them bear their witness to the faith which was eternal and which overcame the world.

So, with that thought as our keynote, we went forth with a new song in our hearts, with new hope, and a new zeal for the extension of the Kingdom of our Lord Jesus Christ in the world and in the hearts of men. The faith and labours of those who organised the Universal Week of Prayer were again justified, and the result of their work but a revelation to the Church herself of her own strength if she will but venture forth "in the strength that God supplies through His eternal Son."

Our Inheritance—A New Year Outlook

BY THE REV. W. H. ALDIS

LAST New Year it was my privilege to take part in the Universal Week of Prayer in the city of Shanghai, and I was more impressed than ever before with the platform which the World's Evangelical Alliance provides for all God's people, where they can all unite as one in Christ Jesus, and at the Throne of Grace present their thanksgivings and their petitions.

I am sure it is the prayer of every one of us that this Universal Week of Prayer for 1940 shall mean more for the Church of God and for the world than it has ever meant before—for we need it.

We were reminded yesterday afternoon by Dr. Ewing in his broadcast message, very beautifully and very appropriately, of the many dark hours in the history of our land and of the world during which this Universal Week of Prayer has been observed and maintained. But I venture to think that the Week of Prayer has never been held in a darker hour and an hour of greater uncertainty than that in which it is held at the present time. I think that is no exaggeration.

We are called to-day to think about Our Inheritance—our inheritance nationally and as an Empire, but above all our inheritance in Christ, as those who are believers in Him; and in the light of the greatness and the wonder of that inheritance we are to pour out our souls in thanksgiving and in confession.

These two attitudes of soul, and the expression of our hearts—thanksgiving and confession—are rightly and inseparably linked together. I was impressed in reading through one of the portions of Scripture which Mr. Gooch read to us—one of those portions chosen for to-day—the 107th Psalm, with the wonderful way in which thanksgiving and confession are linked together in that marvellous Psalm, which records God's dealings with men, and the result of those dealings as expressed in their lives and conduct.

You will remember that the first note of the Psalm is thanksgiving. "O give thanks unto the Lord, for He is good: for His mercy endureth for ever." The two refrains that run through that Psalm, repeated constantly are those two. One is confession and the other is thanksgiving. "They cried unto the Lord in their trouble, and He delivered them out of their distresses. . . . Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." Confession and thanksgiving: thanksgiving and confession, inseparably linked together; for "they cried unto the Lord in their trouble"—which surely was first of all supremely the cry of confession; and then there was the response of God, and the confession led to deliverance and the deliverance resulted in thanksgiving.

Amongst my Christmas reading—two books have made a very deep impression upon me. I have no interest in their sale, so I can mention their names without fear. The first is that very remarkable book: "On to Orthodoxy." In it the author, as many of you who have read the book will know, describes how he was led through heart-breaking disillusionment with regard to human schemes for world betterment to God Himself; and in God Himself he found a hope which nothing could shake and nothing could shatter.

The other is a small book of five sermons by one of London's greatest preachers, Dr. Martin Lloyd-Jones. It is entitled: "Why Does God Allow War?" I laid down both those books with a very similar impression, an impression which I cannot shake off, and I have no desire to shake it off. As I read those books there came to me a tremendous sense of the majesty, the greatness, the holiness and the indisputable authority of God and the utter sinfulness and corruption and unworthiness of man. That may sound to you rather pessimistic, but that was the result of my reading of those books; and I thank God, for I feel I have had a greater vision of the majesty, the holiness and glory of God—and we all need it in these days.

Maybe some of us have passed through similar periods of disillusionment to that referred to in the first of these volumes. It

*Address delivered at the Central Hall, Westminster, on Monday, January 8th, 1940, in connection with the Universal Week of Prayer.

seems to me that those who have held, and held tenaciously, to that rather foolish idea that through some evolutionary process the Kingdom of God was to be brought into this world, must be sadly disillusioned as they see that man, climbing to the highest heights of achievement, is now making a wreck of the very world God has given him.

Now in the light of these two thoughts—the majesty and holiness of God and the sinfulness and corruption of man—we are to look at the world situation. If we do this there are only two possible attitudes of soul. One will be profound, heartfelt thanksgiving, and the other will be the confession of a broken and contrite heart.

Time forbids me to refer to the first thought, that of thanksgiving. To-day thanksgivings have already been offered up, although quite inadequately, because no words can utter fully all the thanksgiving that should well up in our hearts.

But the real burden of my message this morning—is that second word, "confession." The need of that and the urgency of it have been borne in upon my own heart recently. I very much fear that we are facing a very real danger to-day, that of being so occupied with the obvious evils and sins of Nazism, and recognising in them the immediate cause that has plunged us into this terrible war, that we lose sight of the fact that in the presence of the holiness and majesty of God we should be humbled before Him for the sins of which we have been guilty nationally, and the failure of the Church very largely; and I feel that we need to be down before God in deep, contrite confession.

After all, war is only the outworking of human sin; and that is not the sin of one nation. All the world is guilty before God; and this present war is just the outworking of human sin, and not one of us can disclaim some responsibility for the sin which has produced this catastrophe that has come upon the world at the present time, and of which we cannot see the end.

Now as we read this 107th Psalm—and I commend it to your reading again—you will find that when the chastening hand of God was upon men, then they were led to confession. And you will see how the Psalm records that God's chastening hand was upon men for their sin, for their rebellion, for their evil and their wickedness. Then when the hand of God was upon them in chastisement they cried unto God in their trouble, and he delivered them out of their distresses. The cry that went up from these men whose story is written in the Psalm was not merely a cry for deliverance: it was not merely a cry for peace. We pray for peace. What do we want peace for? That we may be spared trouble? That business may prosper and the world may go on? That we may not suffer from an upheaval? There is only one reason why we have any right to pray for peace and that is that we may live godly and honestly; and that is a very inclusive idea. No, their cry was not for deliverance, surely; but it was the cry out of a broken heart because of the chastening of God for their sins. Then when the cry of confession came, the Lord heard and He delivered them out of their distresses. And it seems to me that God wants to bring us there. When with the consciousness of the chastening hand of God upon us—and it is upon us—out of our distresses there comes the cry of confession, "I have sinned," we may expect to see God's delivering hand put forth to deliver us out of our distresses.

I think we have a wonderful illustration of what I am trying to say to you so inadequately this morning in the story of Job. You remember how the chastening hand of God was upon Job. I will not go into the whole story now; but God was dealing in chastisement with Job, and Job resented it. He advanced his upright life as a plea. Why should he be chastised? Why should he be punished thus? Then there came the day when he said: "Mine eye seeth Thee," and all his righteousness appeared as filthy rags, and he said: "I abhor myself and repent." When he was humbled before the Lord, deliverance came and the Lord vindicated His servant.

And, my friends, it seems to me that in these days we will do well to get our eyes off the sins of others, to shut our eyes to the very obvious sins of which other nations are guilty; to close our ears to the propaganda which constantly tells us of the crimes of which others are guilty. Let us get our eyes off these things and gaze at the holiness and majesty of God. It seems to me that then this 107th Psalm will be our prayer.

When we cry unto Him out of our troubles, with the cry of confession, He will deliver us out of our distresses, and we shall glorify Him.

One Church Though Divided

By CANON F. BATE, M.A., B.Litt., D.D.

We meet at a time when the world of men is divided, and divided in a horrible way, by war. The war is a climax of other divisions that exist and have existed; and whatever ideas or thoughts we may have about the rightness or the wrongness of this present conflict, deep down in our hearts we are conscious of the fact that this division is not in accordance with the will and the purpose of God, Who made "all men of one blood to dwell upon the face of the whole earth"; and sent His Son to redeem the world that men might be one in Him.

As we try to estimate the causes of the collapse of this brotherhood—or rather, the non-achievement of it—the Christian man immediately becomes conscious that the disciple of Jesus Christ has failed to provide the world with that unifying force that would bring men into brotherhood—that force that is implicit in the Christian Gospel itself.

Some of the saddest words, I think, in print are the words which Bishop Azariah uttered at one of the recent conferences, when he said that in Hinduism the Hindu found himself one with others, but that in joining the Christian Church he found that he was divided. That is a terrible thought and a terrible phrase when we know the purpose for which Jesus Christ came. But at all events, the fact that we are conscious of these our unhappy divisions is in itself a sign that conscience is not altogether dead; and it has within it a great hope that our Lord's comprehensive prayer, which Swedes translate "that they may be perfectly united in one," and which the Spaniard translates "that they may be consumately one thing," may yet be attained. If the desire is really there, then in His own way and in His own good time God will bring it to fruition.

Let us beware of one thing in speaking of unity. Do not let us confuse it or confound it with another word like it—uniformity. If we do that we are following a shadow, and a shadow we can never attain. After all, one of the great heritages of which we boast, and of which we are intensely proud, is the heritage of an open Bible and the liberty of interpretation. Immediately we are allowed that, needs must be that we read and interpret in different ways. We have to remember too that we are all differing in historic circumstances, in temperament, in national characteristics and in civilisation. As far as I can see, uniformity will be for many generations a dream unattainable, and possibly undesirable if it could be attained.

To-day we are thinking of something infinitely deeper than outward seeming and organisation or government. Union, to be effective, the union of which our Lord Jesus Christ spoke and taught, and for which He prayed, must be that of the Spirit. It must go down to the very depths of the human heart.

Now what is the hope for that? Well, are we not all who are gathered in this house to-day—and all who throughout the world will be gathered together in united prayer—are we not all united on the deepest things of all? It is true that I have said, and you have said sometimes, as we took up our stand with the Pharisee, "Thank God we are not as other people"; but in the depths of our hearts we know that the common meeting-place is beside the publican: "God be merciful to me a sinner." We can all unite in that; we can all say that.

We are all united, at all events, in the way, and the one way, of Salvation. We believe that God stooped through Jesus Christ even to the Cross, seeking to save. And we believe that our way of Salvation is in response to that Divine initiative going out to meet God who comes to meet us.

Although we may sometimes differ on interpretations, we believe ultimately that the Bible is the written expression of the Word of God, and that in it is all that is necessary for Salvation and a guide to eternal life.

We believe that beyond and above all the Churches is the one Church, the Body of Christ, the assembly above and below of all who know Him and have experienced the power of His Cross, and have endeavoured and are endeavouring to follow in the steps of His most holy life.

In the face of these deep realities, our

* Address delivered at the Central Hall, Westminster, on Tuesday, January 9th, 1940, in connection with the Universal Week of Prayer.

differences—some of them matters of solid heart conviction—should be recognised as the minor things that they are.

Are there any signs at all of a genuine attempt, a genuine striving, and an earnest striving, after this unity? Happily there are. You know as well as I do about Jerusalem, Oxford, Edinburgh and Madras. You know as well as I do that despite the things that divided, there were mighty things, and these the most important, that knitted those hearts into one in the sublime purpose of life.

In many lands actual union has been achieved. In Canada, for example, I think it was in 1925, the Presbyterians, the Methodists and the Congregationalists, working rather ineffectively in those great wide spaces, found it possible to unite and to form the present United Church of Canada, to its great strengthening and its infinitely greater usefulness.

I give you one other example out of many. The various Protestant Churches of France, as you know, have recently found it possible to lay aside their differences, to gather together in one body, which we hope will make for much more effective preaching of the Gospel in that needy country.

In the midst of the most bitter period of the war between China and Japan, there was in Toronto a procession in connection with some religious convention; and in that procession side by side walked the Chinese and the Japanese representatives.

I was in Canada in the autumn of last year, in one of those out-of-the-way Settlements. The people of that place were anxious to build a little House of God of timber, where they could gather together for prayer and worship. They formed a building fund committee for that purpose. The members of that committee were of four different nationalities, and belonged in Europe to four different Churches.

It was my privilege rather more than a year ago to go more or less round the world, and I was there able to experience how men can forget their differences and unite in common devotion to our common Lord. I worshipped with people of many nationalities in Western Canada. I saw something of the work of God in the Fiji Islands. I sat in a little church of the aboriginals, those so-called degraded people of Australia, in common worship. I gathered together with people of varying nationalities in India. I united in family prayer in East Africa, actually in the Kikuyu language with the Kikuyu people. Oh! yes, there are signs: lift up your eyes and see.

I believe that when the twentieth-century Acts of the Apostles comes to be written, in it will be a considerable space for the heart-burning attempts that have been and are being made towards union. To-day we may thank God for them.

I wonder, did the Churches need some pressure from outside like the present war and what may follow to speed up this process which is already going on? We thank God to-day for the evidences; we confess with shame that we have been so slow and so lacking in zeal in this matter. We shall pray that out of the evil of this war God may bring that good wherein the Churches may be gathered together in one and give to the world the witness that it needs.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS :—

For the goodness and mercy of God amid the trials of the present time.
For the widespread response to the Universal Week of Prayer, and for every evidence of the presence and blessing of God throughout.

LET US PRAY :—

For the continued guidance and protection of God, and for Divine intervention which will vindicate righteousness, justice and freedom.
For fellow-Christians in Finland, Poland, Spain and other parts of Europe, where unable to help themselves they must depend upon our prayers and practical sympathy.
For all Christian refugees, and for all seeking to alleviate their sorrows and sufferings.
Let us remember the work of the World's Evangelical Alliance in its varied settings, and its special needs at this time.

"Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me."
(Psalm 138. 7.)

Missionary Enterprise and Christian Unity*

By the Rev. G. E. HICKMAN JOHNSON
(Secretary, Methodist Missionary Society).

No one of us can feel that any sort of apology or explanation is necessary for discussing the subject of Missions and Christian Unity. On the contrary, if we fail to realise our fellowship with the Church Militant throughout the world at a time like this, we should surely be very sub-Christian in our thinking, our speaking, and our doing. We should also surely be foolish, too, for has anyone of any intelligence any hope whatever for our world apart from the Christian Church? However frail and feeble and faulty the Church may prove herself to be, and still is so proving herself, however full of sin her members may be in every land, yet despite all that can be said about the failure of the Church to save the world, is there any other hope presenting itself to-day to a normal intelligence apart from that Body which claims to know the mind of God and seeks to do His will in His Creation?

I thank God for this day when so many are thinking of what we call "Missions," I thank God for a sense of fellowship with fellow-Christians in every land. I am one of those people who find it easiest to envisage the whole through the one or two whom I know, and I thank God for fellowship to-day with the Church Militant on earth because I know so many good Christians in India, first of all, and then secondly, on later experience, in the West Indies. I like to think that our friends in Dornakal, and our friends in the West Indies, and others all round the world. Christians of many names and speaking in different tongues are linked with us in prayer and service for the doing of God's will, the hallowing of His Name and the coming of His Kingdom throughout the world.

We often talk, at any rate, I have been guilty of it for many years as a Missionary Secretary on deputation—of what the Home Church, the Home Base, seeks to do for the Mission Field. I have come to believe very strongly that that is putting the cart before the horse, and that it is time we talked a little more definitely, especially here in the Western countries, of what the Mission Fields, and the Missionary activity, and the Missionary vision have done and still are doing for the Home churches.

I want to suggest our need to offer to God more thanksgiving for the blessings that have come to the churches at home through their missionary endeavour. I suppose that for every missionary-minded person in the Home Church there are two who are not missionary-minded; and I feel that one of the best ways of reaching these non-missionary-minded people may be to seek to impress them with the blessings that have come to all those in the Churches who do sincerely love and seek to serve through their missionary activity.

I am not thinking just now of the early blessings that came to these barbaric shores, when the first missionaries came and found us out in our barbarity: I am thinking of the present blessings—thinking of the utter impossibility of the Home churches remaining Christian without the missionary vision and the missionary endeavour.

Then I suggest that our overseas work is an unspeakable blessing to us at a time like the present through which we European Christians are passing. I do not know how my readers feel about Christian Europe. I suppose that all of us have feelings perhaps too deep for words, so that we hesitate to speak about them in public. The unspeakable tragedy on the Continent is something that cuts too deeply for us to talk about it lightly. It is all very well for us to say that it is not Christianity that has failed: it is Europe that has failed to be Christian. That is too easy an answer. It is equally true to

*Address delivered in connection with the Universal Week of Prayer.

say that the Evangelical, experimental religion, for which we all stand, has never yet been given a chance in Europe, and that it is little wonder, having regard to the sort of religion that has largely dominated some countries in Europe, that Europe is where it is to-day. It is easy to talk that way, and we can all say these things; but accepting them all, and the truth that is in them, we do know, do we not, that there is cause for deep penitence for our own sins as we contemplate the European Christian Churches? After all, is not Europe where it is because there are so many people in Europe like you and me, who sometimes seek the Kingdom of Heaven and sometimes serve the kingdom of darkness? It is when my heart fails me as I look at Europe and get depressed at the condition of things spiritual on the Continent, that I thank God for the Mission Field.

If I were tempted at any moment to doubt the ability of our Lord Jesus Christ to reconcile nation and nation in Europe, and to set up the Kingdom of God even in Europe, I should have those doubts dissipated by a glance say at Hyderabad where I was privileged once to live and work. I thank God a thousand times for my personal experience as a missionary in Hyderabad, where I have seen the Lord Jesus perform miracles which are essential to the salvation of Europe. If the Lord Jesus Christ can uplift the untouchables in such measure as to break down the pride of the Brahmin, and through the ability of outcaste Christian life reach the soul of the caste community until at last caste and outcaste become one new man in Jesus Christ—and that can be done, and is being done—there is nothing too difficult for the Lord Jesus Christ to accomplish in our own land and on the Continent. He can break down the middle wall of partition between French and German, between British and Italian, and make of the twain one new man—Christian—so making peace. It is not beyond the power of the Lord Jesus, who of His own love and power can uplift untouchable and caste man and make them one man in Himself. Thank God for His miracle among the depressed classes in India through the redemption He promises and may it not be through the Indian Christian Church?

There is one other topic for which I continually praise God when I think of united missionary endeavour throughout the world. Is it not true to say that as long as the Christian Church remains disunited, so long will she be unequal to her task of Evangelism? There is only one hope for the world, and that is the Christian Church, but not a divided Christian Church: she is no hope for the world. Is it not also true to say, behind propaganda in the Press—and the religious Press, too, for that matter—concerning the Church in Germany, is it not true to say that the Church in Germany has missed her opportunity to reach the soul of the German people? A mighty opportunity came to her, and when the Church failed to grasp it National Socialism did so. Is it not true to say that the Church failed to capture the soul of Germany because she was too engrossed in her ecclesiastical divisions and her bickerings over theological dogmas, and things that may count somewhere, but certainly are not of first importance when it comes to the fundamental work of the Christian Church? And is there not a danger that the Christian Church in the world to-day may—to use a colloquialism—miss the bus unless she can come closer together, if not in actual organic union, at least in collaboration, co-operation, fellowship and service? I thank God for Missions because they are forcing this upon the more "sticky" Churches of the West. Were it not for our missionary enterprise we should not be thinking so much as we are thinking in this country about Christian Unity. Let us thank God for the power that is being brought to bear upon the leaders, thinkers and members of the Christian Churches in the West by the demand for unity in our large Mission Fields, conscious that in this direction as in others our Overseas Churches may be able to lead the older Churches more truly into the way of truth and love, and service.

The World's Evangelical Alliance and the Crisis in European Protestantism

By Rev. ALEX. McLEISH

(World Dominion Movement)

ONE of the earliest exploits of the World's Evangelical Alliance was the organisation of a deputation of the Protestants of nine European States to visit Spain and plead for the mitigation of the nine years' sentence passed on Manuel Matamoros. Matamoras was a young Spanish officer converted in 1850. He became the centre of an evangelical movement which spread through many of the larger towns in the south. The sentence was commuted to one of exile for eight years. Since then the Alliance has maintained a close connection with Spain, and has done much to help the cause of Protestantism in the Peninsula. The outlook to-day in Spain is gloomy. The Roman Catholic Church has been reinstated in power, and the prospects of religious toleration for the Protestant minority are not bright. The most recent information shows that about 55 of the previous 163 congregations are meeting for worship. The schools have been closed and 37 of the former pastors are in exile. The Bible is not allowed to be imported and the depots at Madrid and Barcelona which are open can only sell over the counter. Colporteurs are not allowed to work.

The promise of religious liberty made on behalf of General Franco by the Duke of Alba to a deputation of the Alliance has not yet been implemented. The evangelical church is strongly determined to carry on, and where churches are closed the members are meeting in each others' houses. All the 123 foreign missionaries are excluded, but several have obtained permission for a one-month's visit.

Another strong centre of Evangelical Alliance influence is Portugal, where under the able direction of the Rev. Eduardo Moreira a useful work of co-operation is going forward with special reference to the activities of foreign missions in Portuguese colonies. The Portuguese Alliance has sent its first missionary to the Cape Verde Islands, but stands badly in need of financial help in carrying out its plans. The work of the evangelical churches is very hopeful. There are between 3,000 and 4,000 communicants, but the population as a whole is indifferent and no really indigenous movement is yet in evidence.

The difficulties of the evangelical church in many parts of Europe to-day are very serious. For the most part struggling minority communities, they are subject to increasing disabilities. The stronger churches have banded themselves together to help the weaker churches and the Alliance is always on the alert to defend religious liberty, and to render help whenever necessary.

Some of the Protestant churches of Great Britain, Holland, Scandinavia, France, Germany and Switzerland have organised local help for these minority churches. The total help rendered, however, has been quite inadequate. This is especially so in meeting the need of evangelical refugees which has been prominently kept to the front—Spanish, Armenians, Czechs, Jews and now Poles must be the occasion of joint effort. The situation, however, is far from reassuring and support has been difficult to obtain. Latterly the German Church has been helping only their own nationals outside their borders. Switzerland has done noble service, especially in Austria and in Ukrainia. Both these enterprises have been brought to a sudden end.

France has just consummated a union of three of its large churches, but is faced with many problems, notably the difficulty of financing its pastors. The problem of pastoral provision has become more desperate by the present war emergency and constitutes a challenge to our churches to come to their help.

The World's Evangelical Alliance has been active in seeking to strengthen the Evangelical Church in Poland. Delegations have been sent and money contributed in time of emergency and always a sympathetic relationship maintained with

these struggling churches. The visit of Mr. Gooch, the General Secretary of the Alliance, accompanied by Bishop Taylor Smith and Rev. J. Chalmers Lyon will still be remembered. The evangelistic opportunities which were recently opening out in Eastern Poland were very striking, but for the moment that, too, has come to an end. The disaster which has overtaken the life of the Protestant churches cannot be overstated. One million of their members are all placed in extreme difficulties. Again the World's Evangelical Alliance has shown itself both active and responsible through the opening of the Polish Protestant Relief Fund. The nine per cent. Protestant community in Lithuania has been reduced by transference to Germany from the Baltic lands of members of the German Lutheran Church. The Roman Catholic position has consequently been strengthened. Most of the people of Latvia were Lutherans and the loss of the Germans is not so vital. This is true also of Estonia, where five-sixths of the population are Lutheran. Nevertheless a great number of the Lutherans in these lands were very nominal. A recent effort by Mr. and Mrs. Mattsson of Finland in order to place at least a Gospel in every home revealed a distressing condition of ignorance in the rural areas. The efforts of these friends raised the circulation of Scriptures to 122,201 copies in Estonia from 30,700 two years ago. In Latvia the circulation was raised to 70,345 as against 45,686 in 1938. In Finland, which is a wholly Lutheran country, the same friends instituted a house to house campaign which resulted in raising the circulation of the Scriptures from 30,431 in 1936 to the large number of 104,168 last year, and this work of systematic visitation still goes on.

In many ways the Czechoslovakian Church was in a key position in the cause of Continental Protestantism, and that for the moment has been terribly crippled. The Czech National Church which broke away from Rome after the last war, although not definitely Protestant was well on the way to becoming so: all its theological students were being trained in the Protestant College. The Lutheran, Reformed and Czech Brethren churches numbered three-quarters of a million even after the loss of one-third of their territory. These two groups made up 15 per cent. of the population. Their difficulties, however, have been accumulating, and as they were the strongest advocates of democratic freedom they must be passing through indescribable suffering to-day. For political reasons the German Lutheran brethren have been breaking away from their fellow Christians, as in the case of the Slovakian Lutheran Church, thus bringing a false note into the witness of the Protestant Church. The Evangelical Alliance has rendered great services to the Protestants of Bohemia, and later to the Czechoslovakian Protestant Churches. Its Czech Protestant Relief Fund still remains open. The Alliance looks forward to the restoration of the Czech nation, and is seeking to sympathise in every possible way with the Czech Protestants.

Half the population of Germany is nominally Protestant. Enough is known about the struggle within the German Evangelical Lutheran Church for most to realise that it is a struggle to retain on the part of a distressing small minority the essence of the Gospel from complete eclipse. Materially the parishes are not being robbed of their financial and property rights so long as they do not oppose the action and propaganda of the State. The struggle is not a material one, not a question of funds, salaries, pensions or property, but essentially a spiritual one to maintain the headship of Christ over His Church. As one Confessional Pastor said to the writer: "We are waging the same fight as your Covenanters fought against State domination, and we will also have to shed our blood."

In Austria (now Ostmark) the Evangelical Lutheran Church of 250,000 has been absorbed by the German Church which has taken over the financial supervision while allowing a certain freedom in ecclesiastical administration. These churches were very poor and outside aid has almost ceased. There is a growing dearth of Pastors, as, for example, one valley visited which had six has now only one. As school teachers in Germany and Ostmark must be in the service of the National Socialist Party it is increasingly difficult to maintain the religious character of the schools. Many pastors have been forced to leave their parishes. Yet a strong wave of reaction has resulted in the conversion of thousands to the evangelical faith. The State, however, possesses terrible powers of coercion.

The Reformed and Lutheran Churches of

Hungary form over one-quarter of the population. It is not usually recognised that Protestantism is a very strong force in Hungary, in which the Hungarian Evangelical Alliance plays a central and important part. Latterly a striking spirit of enquiry has been evidenced, and a real stand made against the persecution of the Jews.

While Rumania is mainly Orthodox, the Protestants number 1,200,000, which is equal to the number of Roman Catholics. Political fears lead to repression of religious liberties and much persecution in rural areas. The German Lutheran Church is under the control of the National Socialist Party, which in Church affairs is often stronger outside Germany than within it. The position in Rumania is not a happy one. The four small Protestant groups in Bulgaria do not exceed 8,000, the country being predominantly Orthodox. Orthodox and Roman Catholics comprise most of the population in about equal strength in Yugoslavia. The Evangelical Christians number about a quarter of a million, nearly all of whom are Lutheran, except 56,000 who belonged to the Hungarian Reformed Church before the war. There is a great deal of tension in the whole religious situation and the Evangelical Alliance has recently been most active on behalf of the maintenance in Rumania of liberty of conscience and worship.

In Albania, Moslems, Roman Catholics and Orthodox make up the population. There is only one evangelical school in Kortcha. In Greece a small evangelical church of 3,000 gets but little help from the outside and has difficulty in maintaining itself. There are two small missions at work there. The Greek Churches have always been a special interest and concern of the Evangelical Alliance.

We have not referred to the Protestants of Italy. The Waldensian Church has a long history and is recognised by the State but not allowed to conduct any "propaganda." The interpretation of religious liberty is still in question and the position of the "admitted" churches is not clear. If even "admitted" churches may not add to their membership by baptism it is difficult to see how they can maintain themselves.

The position of the Evangelical Church, therefore, in all these European countries where it is in the minority is becoming more and more difficult. It is surprising how little there is of the spirit of toleration between Church and Church and Church and State. It would seem that the clock is being put back. The cause of liberty of conscience and freedom of worship is everywhere in danger. If ever there was a time when the World's Evangelical Alliance was called to help Continental Protestantism that time is now. The General Secretary of the Alliance, Mr. H. Martyn Gooch, will be glad to hear from all able to assist the work either by gift or in other ways. Communications should be addressed to: Alliance House, 19, Russell Square, London, W.C.1.

A Correspondent's Appreciation

"The World's Evangelical Alliance has stood and still stands for the only true cure for all the trials and troubles, all the unrest and want of brotherhood, all the dire 'distress of nations,' and individuals, in these later, if not last, times.

"We may well thank God for so graciously and wonderfully blessing and prospering the work of the Evangelical Alliance in the past, and we may trust Him for the future. I will send £2 instead of 10/-, and hope every subscriber will increase his (or her) subscription."

Continental Evangelical Life and Work

(We ask our representatives and friends of Evangelical work in countries of Europe to send us from time to time substantial facts of progress, or of persecution, where such is at the hands of the State, or the Roman Catholic Church, or other ecclesiastical influences. Newspaper reports will be welcomed.)

Finland Surely it is only necessary to mention the word Finland to stir deep emotions and heartfelt sympathy with the Finnish people in their ordeal and time of testing. From the Archbishop of Finland we have received an Appeal which will find immediate response in this country, and we append the reply by telegram of the General Secretary of the Alliance on behalf of the Council:

THE APPEAL OF THE FINNISH PRIMATE TO THE CHRISTIAN CHURCHES OF THE WORLD

The people of Finland has been made the object of an unprovoked attack, which has not even spared our innocent children.

With a pure conscience and in a perfect concord which comprises all classes of our nation the Finnish people has stood up as one man to defend the holy things which are of the utmost value to us as Christians.

The present struggle does not only mean life or death to the Finnish nation, but also means freedom to proclaim the Christian faith in our country and the preservation or extinction of the Church of Finland among the Christian Churches of the world. The Church of God is the body of Christ on earth. When one limb is suffering, all the rest are suffering.

In the name of all Christians in this country I venture to appeal to you in the hope of gaining your spiritual and material support for my people and its Church, now become the object of persecution.

In defending ourselves against the aggressor we also fight against the sworn enemy of Christianity, the Bolshevist state. We feel ourselves the outpost of Western Christian civilisation in the North.

We trust that the Christian nations will not leave us alone. May God the Almighty help us.

(sgd.) ERKKI KAILA.
Archbishop of Finland.

Reply:

"The World's Evangelical Alliance, British Organisation, on behalf of all Protestant Churches and Christians of Great Britain, cordially supports and responds to his Grace's Appeal, and will in response to request help to circulate same. Our admiration for the Finnish people generally extends, especially at this time, to the Finnish Churches and Christians. If one member suffers all members suffer with it; and we are all one body in Christ Jesus."

Finland's Cultural and Spiritual Mission All over Christendom there are earnest people praying these days that the independence and security of "the Switzerland of the North," as Finland has been called, may not be menaced nor destroyed by the Red hordes of atheistic Communism. When President Kyosti Kallio in a recent broadcast declared, "peaceful Finland is trusting that God and justice will defend her independence," everyone knew exactly where the threat to that independence originates. It has been in the mind and heart of the bloodthirsty Bolshevik Anti-Christ to destroy the Christian religion and culture not only in Russia but all over the world. The Communist Manifesto of Karl Marx, the so-called Bolshevik Bible, makes that very clear. *Semper idem*, always the same, one is reminded of what a certain prophet said: "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed or taught to do evil." Under the heroic leadership of Finland's Washington, as General Mannerheim has been called, a score of years ago, the diabolical pest of Bolshevism was thoroughly exterminated from that Christian land, never to return! Deep down in the heart of every Christian Finn there is a profound conviction that under no circumstances must Finland's blood-bought liberty and independence ever be surrendered and that their country is not only to serve as a barrier to the spreading of Bolshevism in northern Europe but, under God, to carry out a definite cultural and spiritual mission.

Christianity and Christmas in Russia

The struggle against Christianity, which was started in Russia in 1918, has now set the whole of Europe in flames, but in Russia herself Christianity has not been destroyed, in spite of twenty-one years of most cruel and persistent persecution. Although only very few Churches are still used for worship; although millions of Christians have perished in concentration camps and prisons and every form of religious instruction is forbidden, yet all these measures have failed to destroy the seeds of Christianity. The Communists themselves recognise that more than 100 million people still believe in God in Russia to-day.

Writing in *Europe To-morrow*, Dr. N. Zernov says:

A few months ago I met a Russian Christian who escaped from there. When I heard the terrifying story of the recent outburst of the persecution of Christians during which a few remaining churches were pulled down and leading Christians were arrested, I asked him whether religion has a chance of surviving in Russia. At first he failed to understand my question and when, at last, he grasped its meaning he answered it by asking a question in return: "Is the Church for you"—he asked me—"a building, or a living community? We Christians in Russia have lost our Churches but we have acquired such a sense of community as we never had before."

The conclusion to be drawn from this statement is obvious. Russia is still a Christian country; moreover, Christianity there is probably a greater power than in any other country in the world.

There are two aspects of Christmas. One is sentimental and fairy. The other is challenging and revolutionary. The Christians in Russia have no access to the former, but they have a new and deeper understanding of the latter. All their Christmas customs are forbidden and those who still attempt to follow them are liable to pay for it with their own lives; but amidst the sufferings and persecutions of the Communist rule, Russian Christians have regained the true appreciation of Christmas. They have learned now that the Christian religion is the only safeguard of human dignity and freedom, and that once it is rejected, slavery and oppression take their hold over de-Christianised mankind. Then the Christian message becomes once again a message of deliverance, freedom and peace, and in it alone mankind can find the strength to oppose the tyranny of Totalitarianism and to overcome the fear it brings.

Russia was the first country to experience Totalitarian oppression; she has drunk to the dregs the cup of suffering, hate and fear; but she is also likely to play a leading rôle in the revival of the Christian religion, for her fidelity to it has saved the Russian nation from moral collapse and degradation and has inspired it with hope for the ultimate victory of truth, peace and love.

Protestantism in Czecho-Slovakia

We hope our use of the pre-war and proud name of this now dismembered State will be prophetic. We regret to hear of the death of Professor Nagy, so recently elected to the honoured position of Senior of the Church of the Czech Brethren, held for many years by his much beloved and trusted predecessor Dr. Souček. Our hearts must go out in prayer and sympathy to the Protestant Christians of Czecho-Slovakia as a whole. The World's Evangelical Alliance stands to help them as and when possible, and its Council sends to all alike warm greetings on behalf of Protestants in Great Britain, and the message "Hope thou in God, for I shall yet praise Him." From a reliable source we learn that the Protestants in what was once Slovakia are greatly in need of help, being under a regime which is Roman Catholic in influence and uses the opportunity to persecute. The proportion of Roman Catholics to Protestants is said to be 10,831,696 as to 364,000. Without the help of Czech financial support, which was lost when Germany took over Czecho-Slovakia, the Protestant Churches of Slovakia have become poorer and poorer, and yet, it is reported, the spirit of Protestantism has increased and church attendances have improved. We are given to understand there is also urgent need for help for refugees.

Protestant Churches in Austria

In Austria, now called Ostmark, the Evangelical Church has been absorbed by the German Church, which has taken over financial supervision while allowing a certain amount of ecclesiastical

administration. Protestant aid from abroad has largely diminished. There is a dearth of pastors; for instance, in one valley instead of six there is now one. The State no longer pays traveling expenses, so that pastors cannot get about. As the school teachers must be in the service of the National Socialist Party, it is difficult to maintain the religious character of the schools, and much has, therefore, to be done at home. Philanthropic work is interfered with. It is a crime to have international relations of any kind. Many pastors have been forced to flee from their parishes.

Evangelical Life and Work in Roumania

While the religious situation in Roumania has improved somewhat as it concerns Evangelicals, we understand that liberty of conscience and worship is still a matter for concern. It is difficult to preach the Gospel and many are falling into apathy, nevertheless many Churches are well attended. The trouble has its roots in the fact that the Orthodox Church in Roumania is closely identified with the State and uses the State's officials for its own ends. Underneath all troubles, however, there is evidence of a spiritual life and rebirth in many quarters. In Cluj (Transylvania) a revival under Moses Perez led to the adoption of a new greeting: "The peace of God be with you." It is interesting to note that 12,000 old Hungarian evangelicals in Bucharest are under the care of four pastors. It is estimated, however, that there must be 80,000 in all in that city. All are treated as ex-Hungarians and although the Jews are fair, the treatment meted out by petty officials is hard to bear. The Jews, for example, have a somewhat better time in Roumania than elsewhere, which is said to be due to not altogether creditable reasons, and the personal influence of the Monarch. The new laws for minorities are always subject to the control of smaller officials. The Slovak Lutherans in Roumania are reported to be having a better time. No foreigner can address a meeting and Roumanian must be used in speech and literature. The fact that the minorities speak their own language tends to isolate them and this makes them suspected. The German Lutheran Church is entirely under the influence of the National-Socialist Party. The Reformed Hungarian Church finds it difficult to maintain its schools and to care for its scattered community. The salaries of the pastors are the smallest in Europe.

Plight of Christians in Poland

The disaster that has overtaken the Churches in Poland is beyond description. Pastors have been killed or kidnapped, churches destroyed—many members are missing. Very little other news is yet obtainable, save reports of the terrible conditions, especially in the Russian area, where Bolshevik policy has been applied at once and in full. At least 50,000 Polish refugees are in Hungary, and 35,000 in Roumania. The whole situation is chaotic and measures of relief and reconstruction can only be a matter of temporary assistance. Within occupied Poland, according to information from Rome, the Russian authorities have forbidden instruction in all schools. All Christian evidences have been removed, and all teachers who are not Communists have been dismissed. Communist teachers, members of the anti-God League, have been sent from Russia to open the schools.

The German troops who originally occupied the region carried away all available food supplies, and the Russians now have to import foodstuffs to Poland to avert a famine. The danger of famine is equally great and imminent in the part of Poland now occupied by the Germans. A small number of Polish citizens who permanently resided abroad have been allowed to leave the country.

According to reports received daily by the Polish Government in France, mass executions are taking place in German-occupied Poland. Posters accuse the executed of "high treason to Germany," because they were "spiritual leaders of the Polish nation from 1919 to 1939." Those in concentration camps in Germany include 180 professors of Cracow University. Before their arrest they were made to listen to a German hurling insults at the Polish nation.

All this, and much other information becoming available almost daily stresses the importance of the Appeal made through the Polish Protestant Relief Fund, opened by the World's Evangelical Alliance. It is our duty to sympathise and help our fellow Protestants in Poland as far as possible now, and to be prepared to help them more liberally when the channels for assistance are free from restrictions.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things charity."

The Universal Week of Prayer

"The Week of Prayer in the first whole week of the New Year witnesses the largest measure of Christian reunion has so far achieved." This comment by our esteemed contemporary, the *British Weekly*, is quoted with deep satisfaction, and we have no doubt reflects Christian feeling everywhere that the world.

Never has the Week of Prayer been more solemnly or more widely observed. The deepest thoughts of men's hearts have been stirred by the events occurring in the world, and human help to meet the sorrows of hearts and to heal the wounds of nations proved itself to be unable to achieve the desired end. Differences that divide are seen to be small in the face of the great fundamentals that unite. Churchman and Free Churchman bowed together in prayer during the Week, and from thousands of centres united prayer has been made to God, not forgetting those concerned in the war and the hopes of a righteous peace. In every part of the United Kingdom this spirit was evidenced, and it was felt that the World's Evangelical Alliance was rightly guided in the framing of its programme for the Week. Is it vain to hope that this manifestation of brotherhood will continue during every week of the year? Surely as we see ourselves surrounded by all that makes for the destruction of human life in deadly combat, and learn as the days pass of loved ones laying down their life for King and Country, the call of the Heavenly King becomes clearer, and His great high-priestly prayer that they all may be one calls for its fulfilment? We are one if we are true to Him, and it is for us to extend the realization of that unity. If the strife of tongues now happily arrested were to be converted into one great chorus of praise, how much happier we all should be. We all can give reasons why this is not the case. The time has come for the recognition of the fact that ecclesiastical exclusiveness cannot be of God, whose Holy Spirit works where and how He lists, and brings forth His fruits in men of all Churches and types. Surely all bowed together in common prayer must unite those who hold that the God who hears their prayer is their common Father, and in Him all are brethren. The day of union in one great organised Church may be a dream. The day when we all realise that we in our several Churches are in reality brethren—members one of another—in the great universal Church has dawned, and that day is to-day.

What is Wrong with the Church?

This question is being asked to-day as it never was asked in Great Britain. We find apathy where we should expect to see life, and a drift from God instead of a movement to God. Our young people have not learned to love the services of the Church, and find life bearable without leaning upon God for help and guidance. At least they seem to do so, and the increased openness of speech in these days has caused us to hear that many we thought better of have "made up their mind to have quit with religion." We cannot close our eyes to facts that cannot be blinked, and if we are asked to give an answer, we have no hesitation in saying that all the Churches have been too much intent on minor matters and have forgotten the centre of Christian Revelation—"Jesus Christ, the same yesterday, to-day, and for ever." What we really need is more personal religion based on conscious union with the Saviour—hearts regenerated by His Holy Spirit, acknowledging the majesty and love of God. We have allowed our religion to become institutionalised instead of being definitely personal. That error runs through contemporary Church life. We are Churchmen bound to certain formalism, or Free Churchmen attached to an institutionalism that absorbs too much of our thought, and too little consideration of the interests of others. True Christianity is a matter of the heart, and it is not always easy to guard the springs of our faith in a world that is always appealing for some outward manifestation of our attachment to systems. Let the attachment come from the heart, living in faith and love, and let us avoid having our hearts deadened by our pride of being members of some organisation instead of being members of Christ, and all

members one of another. An ordered ministry in an organised Church is a necessity for continuous Christian social life, but the Church and all its members must always have its eyes on Christ if it is to make known to the world the "manifest wisdom of God."

The Family of Nations

The Civic Service of Thanksgiving and Prayer in the City of London arranged by the World's Evangelical Alliance on New Year's Day at the Church of St. Mary Woolnoth, near the Mansion House, was a happy and impressive manifestation of Christian reunion. The Lord Mayor and the Sheriffs were present, and the Recorder of London, Sir Gerald Dodson, read the Lesson (Isaiah xxxv).

The Rev. W. E. S. Holland, rector, officiated; and prayers were said by the Rev. Dr. Robert Bond, Moderator of the Federal Council of the Evangelical Free Churches, and Mr. H. Martyn Gooch, General Secretary of the World's Evangelical Alliance. During the intercessions, guided by the rector, there were prayers for those fighting against us and for all rulers trying to find a way to righteous peace.

The Bishop of London, Dr. Fisher, made the occasion one of his first engagements to speak in the City of London. In the course of his address, Dr. Fisher said that God intended the nations to be one family in Him. But here in Christendom, in Europe, owing to rebellious children, God and God's law and God's justice has been subordinated to the nation, to the national interest, national wealth and aggrandisement, and national culture until the unnatural and fratricidal equation was reached. The State or the nation was for practical purposes God. So Europe was at war, with all its hateful consequences to nations great and small and to generations yet unborn. The unity of Europe, once something of a reality, had gone within our lifetime.

But a unity endured. If children rebelled, the family remained, and the nations were still one family because God was head and father of all. We could not forget that, even as we fought. "Sirs, ye are brothers." We fought and prayed in one and the same spirit because we believed in the unity which God willed, and because we believed that—for the moment at least, and until a better method became possible—only by fighting could we prevent the destruction of those very foundations on which the unity of nations could be built. If, however, we fought on the side of that unity which God willed we did not stand before him guiltless. The direction of our own National life was not by direct reference to God, but by personal interest and personal wealth and personal aggrandisement, largely influenced by humanitarian motives, but hardly looking beyond the human level. It was not working well, and we were all dissatisfied with the results in education, in the economic order, and in many aspects of social life. But such things were vanquished only by prayer, and there was not within the nation as a whole the faith to pray. By default, if not by open revolt, we, too, were among the rebellious children. To pray for our nation was to pray too for all the family of nations, that the law of God might govern and direct.

After the War

We are constantly told that "nothing will be the same" after the war, and that the whole of our social and religious outlook will be fundamentally altered. Undoubtedly the marks of the war and its convulsion will be deeply impressed on us all. No circle of friends will be identical, no home will be what it once was, and life will be for most of us a great deal more strenuous. Nothing, however, that is fundamental will be altered. "The things that remain will be unshaken." Human nature will be what it always has been. Man will, alas! go on sinning and will need a Saviour. The revelation of God will remain unaltered, and the one and only Saviour of humanity will be needed as much as ever by the men and women of this country. The Church of God will have the same message, and will have to bear its witness—the old, old witness—to the eternal Truth of God in Christ Jesus. In these days of trial, when we are all being tested, we must keep our eyes fixed on Christ and our heart stayed on the Eternal. It is not a time for the weakening of our hold on fundamentals. The days require men of courage and firm purpose. They call for women who will show their loyalty to the Cross of Christ, and to the individual meaning of the words "ye must be born again." There is no occasion for us to imagine that the Faith of the Gospel has no appeal to make "after the war." The incidence of our creed in life will be deeper and broader. Men and women will be more earnest in many respects, and the strain

of thought will be tenser and more trying. We shall all need God more than we have needed Him in the past, and our duty now is to draw nearer to Him and to find Him to be our very present help in time of trouble, our strength and stay in every hour of need.

Spiritual Revival

The prayers of very many in this and other countries, are being directed to God for a new and gracious outpouring of the Holy Spirit. Could such Divine intervention end the war, and make of warring nations a brotherhood of peace and goodwill? We express no opinion; it is only God Who can reveal His plans and purposes; our responsibility is to continue in prayer, and to encourage everywhere the revival of the prayer meeting. Dr. James Lamont, Ex-Moderator of the Church of Scotland, contributes a helpful article on the subject to "The Missionary Record" of the Church of Scotland. In the course of his remarks Dr. Lamont says:—

"There are still tens of thousands of good men and women, British and American, scattered over the world at this hour, whose hearts leap up with a great thrill as they recall the names of Dwight L. Moody and Ira D. Sankey, and the great days of grace in 1873.

"The worst thing about our generation," said the late Rev. Wm. Muir, B.D., of Glasgow, to the present writer, in 1914, "is that they have never seen a great revival." That loss is a spiritual calamity of the worst order. But to the men and women who heard Moody, "that greatest human he had ever known," as Professor Drummond called him, preach Christ, and heard Sankey sing "There were Ninety and Nine," the sights and the sounds and the memories of those far-off days will abide so long as memory endures. The man who captivated the princely soul of Henry Drummond, and taught him to recruit the souls of thousands of young merchants, University students, and London aristocrats, for Christ, was surely a unique gift of God to his time.

"A critical young medical student wanders into one of Moody's meetings in London, and that night the soul and the great life of Sir Wilfred Grenfell for Labrador Missions were sworn to Christ. Oxford and Cambridge students listened awestruck to Moody. One of them, the famous writer, the late Mr. A. C. Benson, confessed how he left Moody's meeting reeling, stabbed in his conscience into deep spiritual concern as never before.

"The men and women, too, in Glasgow, who stood greatly moved in a famous church one night in 1874, and saw one hundred and one young business men move forward, after Moody had preached, to confess their new-found allegiance to Christ—those spectators will never forget."

Then And Now

Dr. Lamont outlines events leading up to this great spiritual movement as follows:—

"The religious conditions over Britain, and especially in Scotland, were of profound and anxious concern to the most spiritually-minded people in all the Churches. The greatest scientific awakening of modern times, of which Charles Darwin was the typical leader, had, by its central conception of evolution, perhaps unnecessarily unsettled the faith of many, and made the religious approach to multitudes for the time more difficult than before. The religious conflict with science had begun.

"In literature, the brilliance of the Victorian period was at its zenith. Dickens was but three years dead, and Thackeray had died ten years before. Tennyson and Browning still reigned in poetic lordship.

"We thus mark again that strangely suggestive phenomenon already noted, a religious revival springing up almost immediately after a great intellectual awakening of the human spirit. Yet there are those, and far too many of them, who adopt the unhappy pose of regarding revivalism as something *outré* and morbid in the religious life of the nation. The revival of personal health from disease is self-preservation. A brilliant literary or scientific revival, like the Victorian just named, is a nation's escape from mental stagnation into the glory of great thought and life.

"But when it pleased Almighty God to choose and use two such men as Moody and Sankey to move the soul of Britain and America in this momentous awakening of '73-'74, as they had not been stirred since Wesley's day, what matters it whether we approve of the men, their methods, or even their doctrine! The matter of supreme concern is that somehow the religious condition of Britain in 1873, when they came to our shores, called loudly for just such intensive evangelism as theirs."

"Dr. J. A. Hutton, editor of 'The British Weekly' in a recent letter to the writer, puts the matter with great clearness: 'The soundest revival of our time accompanied Dwight Moody's first visit to Scotland. As one who knows the Moody family, I have authority to say that, in Dwight Moody's own view, in Scotland, though the pulpit may have been dull and persistent, it was as though the wood was waiting in the autumn, to which he had only to apply a light, or rather which he had to provoke to a condition of spontaneous combustion.'

"These favouring conditions, the prelude to every awakening, were the outcome of the long-continued prayers and preparations of devout ——ds in all the Churches."

These are hopeful and inspiring words. Let us continue in prayer.

Gambling in Time of War

The Times recently published an influentially signed appeal to all people of good will to exert themselves to combat and conquer the evil of gambling. It takes various forms, and from time to time we have commented upon this vice, which is sapping the morals of countless thousands and weakening national character and moral strength. The appeal is as follows:—

"The moral well-being of our people is of decisive importance both to our country and to the world. We believe that in many respects a finer spirit is manifest among them than in the war of twenty-five years ago, and we rejoice. But we feel it to be our duty to draw the attention of the public to what may be the disastrous effects of the prevailing gambling craze.

"While the Government calls for economy, saving and sacrifice, a host of the promoters of gambling are offering every inducement to squander what can ill be spared through this most selfish form of waste. While both official and voluntary organisations are endeavouring to provide more opportunities for healthy recreation and amusement, their efforts are being largely frustrated by gambling profiteers. Many of our national sports are tainted by their efforts; even some of our national services have to curtail facilities for the transaction of important business to make way for their activities. Worst of all, we can see our young people crowded round the gambling machines in thousands of fun fairs, wasting their cash and weakening their characters.

"The popularity of gambling practices is, we are convinced, chiefly due to the energies of those who promote them for their own profit. If our people were left to themselves there would be far less demand for gambling facilities. It is deplorable that at such a time as this the morale of our nation should be threatened by such organised exploitation. If it is not controlled and restricted the moral and economic results may prove a national danger. We therefore appeal not only to the Government, but to the churches and to all people of good will, to exert themselves to combat and conquer this evil."

How can this appeal best be responded to by individuals? At least there is the letter to our Member of Parliament making request that he (or she) will definitely approve steps being taken to secure legislation to make unlawful the promotion of football pools, emphasising that it is incredible that the Government should with one voice exhort us to save and to lend, and with another allow many millions of pounds—it was £40,000,000 in 1938—to be diverted for purposes which are not only useless but also directly harmful.

Apart from its disastrous effect upon character, can anything more foolish be imagined than to allow the spreading of this poison at a time when every penny is needed to win the war?

Facing a National Evil

Two prominent social workers in East London, Mr. Basil L. Q. Henriques, Warden of the Bernhard Baron St. George's Jewish Settlement, and Dr. J. J. Mallon, Warden of Toynbee Hall, have expressed their unqualified approval of the spirit and purpose of the appeal to which we have drawn attention.

Quoting from the work of Dr. Morgan, "The Needs of Youth," published last year in the form of a report to King George's Jubilee Trust, Mr. Henriques has pointed out that the author estimated that a sum of £40,000,000 a year was spent on football pools and that the profits to the promoters were about £2,000,000. The same work, he added, gave the estimate of Professor John Hill at £30,000,000. The Post Office was not disinterested, receiving £3,000,000 in postal order poundage annually. There was no doubt that the evil was growing. Dr. Morgan's work also estimated that, quite

apart from commercial and Stock Exchange speculation, the national betting bill was to-day about £500,000,000, or 50 per cent. more than the charge on the National Exchequer for social services and the cost of administration put together, and more than four times the amount of taxes and rates devoted to education. Of that colossal sum, it was estimated, £50,000,000 was profit to the promoters.

Commenting on the appeal, Dr. Mallon said:—" Probably many thousands of poor families in East London find that their suffering is intensified by the gambling habit. This habit, moreover, is utterly selfish, and it is demoralising to parents, workers and citizens as such. It is necessary to state that the main responsibility for the growth of the gambling habit is that of the Press. If the newspapers with large circulations would ignore the dogs and the pools, both would immediately cease to be a public danger."

And if all, including our readers, could notify the newspapers concerned (and get others to do the same, working in groups) that they are withdrawing their support while the football pools and similar gambling evils are being promoted and announced, the effect might be surprising.

" Catholic Action " We have endeavoured to keep constantly before our readers the menace of what is known as " Catholic Action." A booklet on the subject is published by the Alliance (1d.), and can be obtained from the Office. Since that publication, however, the aims and menace of " Catholic Action " have been extended, and the effects are evident in many ways. Its influence is reflected in the Press (to a remarkable degree), in the B.B.C. wireless programmes (which more recently have unduly included Jesuit fathers, and the broadcasting of High Mass, not only from foreign cities but from Westminster Cathedral). It is not a question of withholding from Roman Catholics liberty of conscience and worship, although the Roman Catholic Church denies to Protestants in countries where the Roman Catholic Church is the State Church the liberty she is granted and makes full use of in Protestant England and throughout the British Empire. There is an inevitable conflict between the Roman and Evangelical conceptions of Divine truth, and this country is a Protestant country by law established. " Catholic Action " calls to vigilance, and we forecast a great conflict ahead.

Confusion and Convictions We doubt whether at any time it was more difficult for those who stand for Evangelical Truth and Christian Unity to act with firmness, courtesy and catholicity. We have every desire to stand side by side with all who love the Lord Jesus Christ in sincerity. We are convinced that the many schemes for corporate union that now fill the public eye are bound to end in failure, for there can be no union that is not based on fundamental unity of spirit and outlook. The teaching of history and of experience cannot be overlooked. The plain message of the Word of God cannot be trampled under foot. We have in the Bible the one and only guide to the teaching of Him Who is our Lord and Master. He is for us the infallible Guide and the final test of all that is true in Faith and Morals. This is common ground for all who are Evangelical Christians. They must stand or fall by their attachment to this root principle. They can hold no theory of ecclesiastical or theological development which makes true what He has pronounced untrue or accepts as necessary for membership of the Church that which runs counter to His practice and the practice of the Apostolic Church. There are many things legitimate and even necessary in the presence of modern life that are not found in the New Testament but are in full agreement with its teaching and message. When it comes to the plain teaching of Christ and His Apostles we have no hesitation in saying that it is our bounden duty from which there is no escape, to follow the Word in opposition to all the devices of men to explain it away and to keep close to the Saviour who is at once the Lord of our Thought as well as the Redeemer of our souls. To act otherwise is to prove ourselves false to all that our Fathers have taught in humble dependence upon the guidance of the Spirit. It is to abandon Apostolic Christianity and accept either the traditions of men or the speculations of reason founded upon partial knowledge. We dare not abandon the living Christ to find him in sacramental elements or in church conditions that limit His universal Presence. We must strive to judge all things by and in the light of Divine revelation.

World Missions and Unity

The War and Missions

The War has cast its shadow over a great part of the world Missionary work of the Church as a whole. We have known for some years now the effects of war upon China and Japan, although, be it said, the missionary societies concerned have carried on, although facing much hardship and suffering, together with losses by damage to mission properties. It must be hard for the Missionary Council of the Church of England Assembly to face the frustration of plans long made to emphasis this year (at the time of the now postponed Lambeth Conference) the solidarity and mobility of Anglican Missions. And yet there is no spirit of defeatism, but rather of determination to continue in faith in God and the exercise of prayer. Advance is the order of the day, and as far as budgets and travel facilities allow there is no withholding of missionaries already designated to posts awaiting them in the foreign field.

International Review of Missions

The January issue of this outstanding Missionary publication is of special interest. It includes "A Survey of the Year 1939," which, the Editors remark, is a survey which has been "written in a period of darkness." "The ties of a common Christianity which united nations have been if not severed, at least so loosened that to some minds they seem to have become entirely ineffective. ("I suppose that now you will be closing down your work," said a so-called churchman to a missionary society's secretary, as though missions were a harmless hobby, to be laid aside when serious matters arise). But the Church was born in a time of stress and down the centuries has triumphed most in days of trouble. Among other interesting information contained in the survey referred to is that the total missionary expenditure of the missionary societies co-operating in national missionary organisations represented in the International Missionary Council is no less than, approximately, £8,000,000. This, of course, does not take count of the very many missionary organisations unattached officially to the I.M.C.

Unity in the Mission Fields

Experience has proved that the great bulk of missionaries are prepared to work together and sink their denominationalism in their passion for souls. Among the non-Roman Missions the chief difficulties come from the sacerdotal section of the Anglican Communion and the strong convictions that mark the special views of the strict Baptists. In the mission field the sacerdotalists do not represent anything like the proportion of Anglican workers they represent at home, and the mass of the Baptists have shown their readiness to co-operate. If we wait for full agreement by all who labour for God in the mission field, we shall never make headway. We know a little of the perplexities that arise in what we may call the sectional Committees of a Church, that is not at unity in itself, but we believe that the greatness of the need, and the pressing character of the problems that will not wait, will force earnest men to rise above these puzzling perplexities and throw themselves in with a great co-operative scheme. Men who have entered upon Mission work with sectarian views find themselves driven out of them by the appalling needs of the heathen, and the Church of Christ has a mission far above sectarian differences that will appeal to the vast majority of the supporters of Missionary enterprise. What we need is faith, and not the paralysis of inaction due to the inability of gaining unanimity. We venture to state that after the experience of the War, we shall find far less sympathy for any exclusiveness that separates Christians into watertight compartments, or makes claim to exclusive channels of grace.

The World's Evangelical Alliance and Missionary Unity

It is a common-place that Unity in the Mission Field is greatly in advance of Unity at the home bases. In the home countries there has not been anything like the universal observance of the Week of Prayer that characterizes the Foreign Field. In every Mission Field where opportunity offers, the Week is observed, and men and women of different Churches bow together before the Throne of Grace. This year has

been no exception, and we expect shortly to receive reports surpassing the attainments of previous years. In Japan, for example, the universal programme is reprinted both in Japanese and in English, and every Missionary receives a copy. Similar arrangements are made in China, and throughout the civilized world, and the first week of the year is Unity Week throughout the Mission Field. Its blessings are appreciated by workers and people, and we thank God for the privilege of co-operating in this way. It can safely be said that the Programme of the Week of Prayer has an ecumenical influence unequalled by any other document published in London.

Qua Iboe Those who listened in to Dr. Ewing's broadcast talk on the Universal Week of Prayer will recall the mention he made of the Qua Iboe Mission, and of the spiritual revival which followed there upon the observance of the Week of Prayer. Most of those who listened must have wondered where Qua Iboe is, and we inform them and others that it is on the West Coast of Africa, neighbouring on Nigeria (North) and the Cameroons (West). The Qua Iboe Mission was commenced as far back as 1887, at the request of the native chiefs living at the mouth of the Qua Iboe River. It is both evangelical and interdenominational, embracing all who love the Lord Jesus Christ, and who accept in the spirit of the Evangelical Alliance the fundamental truths of the Gospel of Christ. The Mission includes medical work, and a Leper Colony accommodating upwards of five hundred victims of this terrible disease. In the Training Institutes over two hundred boys are in residence at Erinan, and a similar school for girls is maintained at Afaha Eket. Now we are wondering if it is possible they heard Dr. Ewing's voice on the Qua Iboe River? We have received a further cheering message from Qua Iboe. It says:—

"Mrs. Dickson" [one of the missionaries] "writes about the death of an old woman at Idah. Her two daughters came out during the Week of Prayer last January (1939), and told all to their mother, who was suffering from an incurable disease which prevented her going to church. On visiting her, Mrs. Dickson found she was quite clear as to what Jesus had done on her behalf, but both daughters were greatly troubled because she could not attend church. They suggested if her name could be put down in the class book it would help. It was a great joy to Mrs. Dickson to tell her and them about another Book, where those who have trusted in Christ have their names entered. She drank it all in, and it was arranged that she should be visited once a week, and have further instruction regarding the plan of salvation. After this she got worse, and before becoming unconscious she was heard to say: 'I am trusting Him.'"

Missions and Indian Problems The War has brought to light tendencies that lay at the root of Indian educated thought. British rule has united India and made her peoples feel they are one in a way they never did in the past. They have shared some of our Imperial sacrifices, and the leading men have shown a patriotism that is one of the brightest testimonies to the justice of our rule. All this has focused the spirit of nationality. The Christian missionaries have done much to create the conditions that give birth to this feeling, and it is well that it is so, for the only hope of the realization of Indian nationality being a blessing to the country lies in its development on a Christian basis. Silently among the thoughtfully loyal leaders of Indian opinion, there has been springing up a desire for more self-government, due to the grasping of the conception of nationality. This was to be expected, and it has forced its way into the Indian Church, where Indian ministers are becoming a more powerful element in the work of missions. Our missionaries have always shown the greatest prudence in dealing with secular questions, but they have unconsciously prepared the way for a great change that will be pregnant with fruitfulness for the work of God. Little by little Indians are obtaining a more prominent place in the government of their country, and the more they have responsibility placed on them the more necessary it is for them to be permeated with Christian ideals.

Books Worth Reading

THE BIBLE THROUGHOUT THE WORLD. By R. Kilgour. (World Dominion Press. 3s.)

In the Preface to this remarkable and welcome volume Rev. Alex McLeish says, "It should prove specially helpful to all engaged in translation work, and to all those interested in the fascinating story of the translation and circulation of the Word of God. This is true, especially as the author was for twenty-five years in charge of the Translation Department of the British and Foreign Bible Society, but beyond the usefulness of the volume to technicians we think intelligent Christians everywhere will find much in it to inform, inspire and interest. Although mainly a book of reference, interesting stories and uniquely presented information find their way into the pages of the volume, which, we may add, is a marvel of cheapness at the price of five shillings. H.M.G.

THE HOUR AND ITS NEED. By William Paton. (Edinburgh House Press. 1s.)

Dr. Paton is the well-known General Secretary of the International Missionary Council. His object in writing this arresting little volume is to try and show how intimately relevant is the world mission of the Church to the actual concrete situation in which we now live. There are four chapters (each concluded with questions for thought and discussion suitable for missionary study teams) treating upon "The Fact of a World-wide Church," "The Work of the World-wide Church," "Missions and International Order," and "Missionary Enterprise and the Home Church." These chapters are robust, enlightening and illuminating. No one but Dr. Paton could rally argument and thoughtful application in such small compass, and the volume should be read by all devoted to missionary enterprise. H.M.G.

FOR WAYFARING MEN: The Bible Society's Popular Report. 1s.

No one should miss the opportunity of purchasing for the humble sum of one shilling a volume worth pounds. It should prove a treasure to clergy, ministers, local preachers, Sunday school teachers and speakers generally, providing as it does an abundant supply of interesting stories and apt illustrations (very beautiful reproductions) which can be used and worked into sermons, addresses and talks. We congratulate the Bible Society and its Literary Superintendent, Rev. J. A. Patten, on the super-excellence of this volume throughout. H.M.G.

BOUVERIE BROADCASTS. A new series of booklets published by R.T.S.-Latterworth Press.

These attractive little pamphlets reproduce in full recent Broadcasts of permanent spiritual value. The titles now available are, "Why I am a Christian," by the Rev. J. Chalmers Lyon, "Keep a Quiet Mind," by the Rev. Dorothy Wilson, "A Christian England," by the Bishop of Lichfield, "A Woman Looks Out," by Miss Helen Simpson, and "Keeping Confidence," by the Rev. G. T. Bellhouse. The price of the pamphlets is 3d. each. To enable readers to have the complete set at a convenient price, the publishers are offering the five broadcasts for 1s., held together with a paper band. They are an attractive gift for a friend perplexed by difficulties of the day.

The Rev. J. Chalmers Lyon has kindly undertaken the following reviews:—

FACING LIFE WITH CHRIST. By Dr. James Reid. (S.C.M. 3s.)

"Reid of Eastbourne" has always something to say which is of practical service to the average man, because the preacher is above the level of the average preacher. He has delved into literature to purpose. Above all he is an expositor of the Word—"The Mastery of Fear," "The Cure of Care," "The Escape from Frustration," "The Place of Self-discipline." These are some of the titles of chapters, every one of which problems finds its ultimate solution in—to use the title of the book—"Living with Christ." Our life is hid in the Christ in God. Surely that is the secret of all Christian living. Dr. Reid helpfully shows some of the unsearchable riches which belong to all who enter into that secret life by simple faith in Him who is alive for evermore.

THE OXFORD "ACTIVE SERVICE" EDITIONS OF THE HOLY BIBLE: New Testament Prayer Book. (Oxford University Press.)

We have received some wonderful samples of the above specially prepared for the use of members of His Majesty's Forces. They are strongly bound books in waterproof Morocco-ette, in Navy, Khaki and Air Force Blue. The Testaments are at various prices from 1s. 6d. Specially charming is the India Paper Bible, half-inch thick with flap and button fastener, and generous pocket inside back cover for photographs, etc. The price is 7s. 6d., and it is a marvel of compactness and good clear printing. On ordinary paper the price is 3s. We are glad to find that this issue of the Word of God is being produced for use of our troops just now, and in this form it will be a welcome gift to many of our fighting men in all the services.

LOVE IN ACTION. By E. S. Woods, Bishop of Lichfield. (S.C.M. 3s. 6d.)

The Bishop of Lichfield has a charming simplicity of style, and his sermons here reprinted are clear in their call to Christ and the Christian living. He makes it clear that to believe on the Saviour involves following after righteousness, love, holiness of life and thought, no easy path this in the world we inhabit. But it is the only life worth living. His addresses on the Cross, on Prayer, and the rest, are most practical and helpful, and some of his quotations are hackneyed. The whole book is marked by an appealing freshness that makes the reading of it a delight, as well as a thing of spiritual profit.

CONFLICT: China, Japan, and Christ. By A. M. Chirgwin. (S.C.M. 2s.)

Mr. Chirgwin went to Madras. But he also visited China and Japan, and this is a vivid record of things seen and folks met with in the course

of his far Eastern travels. I could not lay the book down once I had begun it, and anyone who reads it will be deeply thankful for the accounts given of the Christian Church in its healing work at this time of China's suffering and Japan's sore need.

MARTIN LUTHER'S COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS. Edited by J. Prince Fallowes, M.A. (Harrison Trust. 408 pp. 8vo. 5s. net.)

Mr. Fallowes has used Middleton's translation of Luther's Galatians as the basis for this re-issue of the great Reformer's magnum opus. My own rather ragged copy of Middleton has stood neglected for many a year. Mr. Fallowes has wisely abbreviated the redundances with which Luther's copious pen overflowed, and the result is a splendid and attractively issued Protestant and Evangelical Classic. St. Paul and Luther had much in common. Both had grown up in the bondage of legality, and having been liberated into the grace of God could never for a moment countenance any attempts to lure them back to the wretched and spurious "gospel" of salvation by works of the law. Hence Paul's vehement protests, and Luther's vehement comments thereon. This is a book for constant consultation in its new form.

A PONDOLAND HILLTOP. By Emily Green and Emily Elderdge. (S.A.G.M. 1s.)

Heart-moving stories of missionary life and work among a primitive African people. One is inclined to agree with Mr. Arthur Mercer's estimate when he says: "Personally, I have never read a more thrilling story of missionary work." It is a great book at a most modest price.

AFTER C. T. STUDD. By Norman Grubb. R.T.S. (Letterworth Press. 2s. 6d. net.)

Norman Grubb, whose life of C. T. Studd has had a circulation of 75,000, has followed that work by one which will be welcomed especially by those who have read the first-named book. For they desire to know how is the work going on now. Mr. Grubb is able to tell of wonderful things taking place in answer to prayer in many parts of the world. This book with its useful "thumb-nail" maps is a valuable addition to missionary literature. No Christian can read it without receiving the blessing of strengthened faith, renewed hope, and quickened love. Thank God for such a heartening story of His faithfulness.

PEACEMAKER OF THE TRIBES: Henry Williams, of New Zealand, by Phyllis L. Garlick. (The Highway Press. 1s.)

The name of Henry Williams is less known among us than it deserves to be. Lord Bledisloe, who contributes a foreword to this biography, says: "There was no one whose memory I learnt more deeply to revere during my five years sojourn [in New Zealand)] as Governor General." Largely through his influence the Maori people became loyal members of the British Empire. He defended their interests and they loved and trusted him. But his great work—for which he relinquished his naval career—was to preach Christ to this primitive people. It is a thrilling story and as in 1940 New Zealand will celebrate her centenary it is appropriate that the story of this pioneer missionary should appear in this attractive form.

THE WAY OF PARTNERSHIP: In East Africa. By Cicely Hooper. (C.M.S. 1s.)

The latest of the "Partnership" series issued by the C.M.S. in cheap and attractive form with maps and illustrations, tells of missionary work to-day in Kenya. Interesting chapters tell of the varied work being carried on—evangelical, medical, educational, and work among women, children, prisoners and others—and another discusses hopefully the prospects of Church Unity (of vital importance for the future of the Church in Africa).

CHRIST OUR FREEDOM. (Inter-varsity Fellowship. 2s.)

This is a record of addresses given at the fourth International Conference of Evangelical Students held at Cambridge in July of last year. From Professor Blair's introduction the following quotation will show its scope: "For six days eight hundred students from thirty-three different countries met together in Cambridge to study the subject of 'Christ our Freedom.' . . . It was a deeply moving experience. . . . Now war has come. . . . In our present trouble and for the reconstruction which please God will follow, the Conference message is more urgent than ever." A fine book to put into the hands of thoughtful and perplexed young people to-day.

ANTHONY NORRIS GROVES: Saint and Pioneer. By G. H. Lang. (Thynne. 2s. 6d.)

The first thing that strikes one about Mr. Lang's book is its cheapness. For such a large volume beautifully bound and well indexed with its 450 closely but clearly printed pages, half-a-crown is a very modest price. Though its prime appeal would naturally be to the "Brethren," yet this record of a consecrated life cannot fail among a wider circle to provoke to love and good works. Neatby's estimate runs: "... the simplicity of Grove's faith, the depth of his humility, the energy and purity of his zeal, the fervour and comprehensiveness of his charity have rarely been equalled in the Church of God." An interesting item on page 366 tells of the return to faith in his old age of F. W. Newman, the Cardinal's brother and erstwhile rationalist.

THE HISTORY AND DIARIES OF AN INDIAN CHRISTIAN. (Thynne. 2s. 6d.)

The Indian Christian is J. C. Aroolappen, a disciple of Anthony Norris Groves. He was born in 1810 in Tinnevelly and died 1867. His diary and his story are well worth preserving, conveying as they do in most vivid fashion a picture of evangelistic work among a people wholly given to idolatry. The Brethren missions, not only in Tinnevelly but also in Travancore, are the outcome of Arooiappen's courageous and earnest work. Mr. G. H. Lang, the editor of the work, is to be congratulated upon the result of his labours.

All books for review under this heading should be addressed to the Editor: "Evangelical Christendom," 19, Russell Square, London, W.C.1.